The Reality of Affliction in Jihad

Allah does not impose on His servants such burdens, in the religion, that they are not able to bear. Rather, Allah ﷻ tries them with whatever He ﷻ wills so that the good may be separated from the evil. The trial remains in the heart to fulfill the matters that have been commanded, in the strong will to do them, even if they are seen as negative, and in the abandonment of those matters that have been forbidden, even if the heart inclines to them. It is obvious that when the heart becomes inclined to something, it is supposed to be tested with that.

The word 'affliction' or 'trial' is very frequently used, but very few people pay full attention to it by understanding it and contemplating its demands. This is because most of the people give priority to their own desires over the commandments of Allah.

Eventually, trial is the basic reason for the creation of human beings. Allah ﷻ says: "It is He Who has created death and life so that He may reward you (after trying you as to) which of you excels in doing good deeds" (Al-Mulk: 2). These trials accompany the believers throughout the entire way. Nevertheless, they determine the sincerity of a person's faith. Allah ﷻ says: "Do the people think that they will be left alone and not tried with hardships for the mere fact that they profess belief" (Al-'Ankabut: 2). Therefore, when someone is convinced that there is no escape from the trials, he or she should to prepare and equip himself or herself accordingly.

Through these trials, the ranks of the people [in terms of good deeds] can be determined and distinguished. Look at Ibrahim Khalilullah (peace be upon him), the father of the Prophets, who underwent many trials and tribulations and afterward he won the title of "Ummah". The whole Ummah was called the "Ibrahimic Ummah". It is sufficient to recall from his trials that he was subjected to the difficult test of slaughtering his son at a time when he reached with him [the age of] exertion, and was the most needed to him, and his heart was attached to him. But Ibrahim and his son - peace be upon them both - said nothing other than simply surrendering themselves willingly to the command of Allah when it was said to him as a commandment: "O Ibrahim, you have fulfilled the vision!" (As-Saffat: 103-102). Ibn Kathir - may Allah have mercy on him - said: "The purpose of the dream was to lie down his son for slaughter." Allah did not harden the trial for him; rather, He ﷻ only wanted to test whether they show their truthfulness by preparing themselves for surrendering to the command of Allah or not. Ibn Kathir - may Allah have mercy on him - said: "That is why Allah said: 'Indeed, this was the clear trial' (As-Saffat: 106). It was an explicit and implicit trial for them. As soon as he was commanded by Allah to sacrifice his son, he surrendered to that at once. So Allah ﷻ said: 'And [of] Abraham, who fulfilled [his obligations]' (An-Najm: 37)."

One of the crucial trials is waging jihad for the sake of Allah, supporting His religion, and fighting against His enemies. And that is what Allah ﷻ has commanded His believing slaves, even though He ﷻ is capable supporting His religion. Allah ﷻ says: "And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others" (Muhammad: 4).

In Uhud, Allah ﷻ also tried the Sahaba of His Prophet Muhammad ﷺ, whose affliction was not only in the conquest, as the real affliction came when they were commanded to prepare for the second conquest, provided that only those who participated in the Battle of Uhud had to go out. So, all the Sahaba came out, with their wounds and fatigue, to submit themselves to the command of Allah, being satisfied and pleased in the hope of being rewarded by Allah, and they said: "Sufficient for us is Allah, and [He is] the best Disposer of Affairs," until they reached the area of "Hamra al-Assad." Allah ﷻ witnessed the truthfulness of them, so He ﷻ stopped their enemy, and the result was: "In the end, they returned with the blessings of Allah, and no harm inflicted on them."

Ibn Kathir - may Allah have mercy on him - said: "That is, when they surrendered themselves to Allah, He ﷻ was sufficient for them against all those, who were the reason for their worries, and Allah ﷻ withdrew them from fighting the believers whom they wanted to entrap, and they were forced to return to their city." There is an excellent benefit in this lesson that when heart becomes ready for sacrifice, even if the body is injured, weak, and broken, it moves on and the body keeps following it. Therefore, Allah ﷻ made this as a condition for those who cannot go to jihad and have an excuse: "When they were well-wishers of Allah and His Messenger," and if Allah knows the truthfulness of their intention to go to jihad, He ﷻ will give them rewards of participating in jihad, with the mujahidin, even in their homes, and this is the especial favor of Allah ﷻ upon whom He ﷻ has bestowed.

Another example was the "Bay'a ar-Ridhwan," due to which Allah ﷻ gave the 1400 companions glad tidings of Paradise and His contentment in this world and the Akhira. Likewise, Allah ﷻ did not want them to engage in a battle; rather, He ﷻ simply tested them whether they sgive bay'a in the hand of the Prophet ﷺ, upon death and not to flee, or not. They became the best ministers for the best Prophet, they pledged allegiance to Him, they were determined to make sacrifices for the religion of Allah, and their hearts were so pure that they were rewarded with the greatest reward: "Allah was pleased with the believers when they swore allegiance to you under the tree. He ﷻ knows the state of their hearts" (Al-Fath: 18). Ibn Kathir - may Allah have mercy on him - said: "That is, the loyalty, truthfulness, hearing, and obedience of their hearts were obvious to Allah."

If we look upon the conquest of Tabuk, no significant battle with the Romans took place, except for the alliances of some Arab neighborhoods, but still these battles embarrassed the munafiqin, exposed their hidden faces, disgraced their suspicions, unveiled the words of their hearts, and made their attributes distinctive. Allah said about them "And among them... and among them:, until Allah ﷻ revealed everything, because there was a great test in this battle - on one side, it was sacrificing on the battlefield against a powerful and infamous taghut and responding to the call of the Prophet ﷺ, and on the other side, the weather was extremely hot and the fruit-picking season was also near. So they succeeded in that the Messenger of Allah ﷻ was dearer to them than their souls, wealth, children, family, and everything else, and those were the losers who preferred the worldly life over the Akhira.

The other conquests - in which the Messenger of Allah ﷻ participated, and there was neither fighting nor clashes between the armies of truth and the falsehood - were only for the purpose of testing the souls. This is the reality of the religion and jihad, and this is the reality of the Ummah of Ibrahim - peace be upon him - obeying the command of Allah completely. Allah does not prescribe to His servants that which they are not able to do and is beyond their capacity; rather, Allah ﷻ says: "Strive in the cause of Allah in a manner worthy of that striving. He has chosen you (for His task), and He has not laid upon you any hardship in religion. Keep to the faith of your father Ibrahim" (Al-Hajj: 87). This is the fact that the mujahidin of the Khilafah have understood, as they stand firm against the fatwas and accusations of the international alliances, groups, and the donkeys of knowledge.

If we can understand this, it will become clear to us that how many groups and organizations failed in the primary stage of the trials, sometimes in the name of "financial support", sometimes in the name of "official recognition by the United Nations," and sometimes in the their removal from the "blacklist," and many other names, to the extent that those organizations and groups were humiliated and deviated from the path. We wish that their falling into the pit were enough for them, when they became deprived of their faith and the sense of their sacrifice for the sake of Allah the Almighty. They termed steadfastness and stability as shortcomings and other bad names.

The steadfast and strong mujahidin have not been harmed by the words of the fallen ones, because they knew that only those who are truthful and sacrificial to Allah are left in the history of the Islamic Ummah, and they are another beacon for generations to come. And the mujahidin, who have surrendered their hearts, limbs, death, and life to Allah, accept, with determination and pleasure, whatever Allah ﷻ has commanded them. In fact, in all cases, they are the victorious ones, and all praise is due to Allah, the Lord of all creation.